

Chapter 03

Your Supreme Reality...

.....*The God*

In the first chapter, we tried exploring real 'You'. In the second chapter, we went on to identify your purest form. Having done some deliberation on 'You the real' and on 'Your subtle true form', we now expand our vision into knowing The Supreme Reality.

Know that these little chapters form the limbs of Ad'dhyaatm. A professional driver knows regarding various mechanisms of the vehicle and is having knowledge about various important maintenance aspects of the same. Please make a note that it is important to know about the parts of the vehicle to be able to enjoy the drive on it. In the same, simple manner, for the professional that you are, we are attempting to bring to you the knowledge of these important limbs of Ad'dhyaatm. We have explored these parts from Hindu Ad'dhyaatm pretext. The courageous voyager that you are, you must embark upon this studentship with daring.

Can you believe in existence of the enlightened and yet do not agree to the existence of the light? Can you have any personal dealing whatsoever without presence of conscience? Can you have even movements of your body parts in any organized manner in absence of consciousness? **Witnessing occurrence of any systematic working in the world simply proves existence of 'The Supreme Reality'**. Man's quality attributes are not possible without existence of righteousness. Dharma cannot arise without existence of 'I-Ego'. Any superior or inferior creation and any definition of righteousness is not possible in absence of consciousness in the root of the world. Thus absolute ruling of 'The Supreme Reality - The God' in this world is the unquestioned and undisputed truth.

Man's mental upsurge must have been at its ultimate crescendo when he dared to utter words defining 'The God'. Man must have been at pinnacle of his purest state when he acclaimed to declare wordy definitions to 'The God'. It must have been a challenging task; it must have been a painstaking task, even a risky one. But man was not to stop. How could the man evade his very personal utter compulsive intent? How long could he have escaped from his own self? Man always, both desperately and passionately wanted to meet the 'Truth'. In this search, he confronted head-on, whatever he faced. His thence truth always betrayed him; it always proved to be deceptive; but since man was destined to continue on this earth, his search was also to continue. How was it possible that man would not meet the ultimate truth - The Supreme Reality?

Every religion in the world has developed its concept of God, which satisfies philosophical, psychological, and spiritual needs of its followers - its people. This endeavour mushroomed all over the globe; this struggle took place at different places and at different times. This search was carried out by different people in different cultures, in different societies, in different clans and in different tribes. Whatever had been the diversity of junctures - **all cultures and civilizations unilaterally declared that there is only one God.** Man cannot be different in his philosophical and psychological structure; man cannot be different in his spiritual needs. The truth of man cannot be multidimensional; man's truth cannot be many, it has to be one - Pure and Truthful - One God

Purity and Truthfulness are universally accepted as two personal traits, which carry man nearer to God. Another fascinating revelation is - **Higher the grading of purity and truthfulness in men, more the similarity they portray in their thoughts, in their beliefs and in their actions.** When the human beings, from whichever part of the world they may belong, are in their purest forms, they tend to behave and act in same fashion; their psyche tends to be same in its form and style. Spiritual men live in similar strata, similar panorama, similar dreams; they have similar aspirations and similar philosophy on living and similar understanding on God. This brings forth one important norm - **'If you wish to orient God-wards, adopting means of purity and truthfulness is a must'.** Ad'dhyaatm is all about being God-wards.

As Aatmaa is your purest form - Paramaatmaa is the purest form of the Universe. As your present form is a mere embodiment of your Aatmaa, the Universe is a mere embodiment of Paramaatmaa. As your Aatmaa is the only reality of yours, Param-Aatmaa is the only reality of the entire Universe. '*Param*' in itself is the embodiment of 'The Greatest'; *Param* means bigbiggerthe biggest, the most immense and the hugest and in corollary also 'The Finest'. In magnitude, no

other entity is even comparable to *Param* the question of its being bigger does not arise. *Param* is simultaneously 'The Infinite' and 'The Infinitesimal'. This quality of finer form must be understood as - The more the *Suksham*, the more the subtle, the more the pervading, the more the universally existent. The very meaning of *Param* is to be understood as ...The Great ...The Greater than thatand The Greatest ...in all aspects: Accordingly **Paramaatmaa (God) is the greatest and the finest form of reality**; He is Aatmaa of your Aatmaa and this is the only Truth ...to be understood ...to be realized and to be experienced by you.

Hindu Ad'dhyaatm knows God in a personal manner while Hindu Scriptures define God in an elaborate manner. From time immemorial God is known to The Hindu in a wholesome way; never has God been known in a partway to The Hindu. God has always been a relation to him. God existed in His fully developed and fully acknowledged form with this longest continuing civilisation right from its beginning. It is, as if, Hindu civilisation sprang into existence, on God Himself asking it to sprout.

In a way, Hindu Civilization emerged rather suddenly. God was known to it right from the very beginning. The knowledge of God has only been obliterated in passing times by forces of ignorance. The companionship of God has only reduced because of inaptitude and for the reasons of selfish personage. Yet God has been in company of The Hindu in infinite abundance. Since yore, Hindu has been singing 'The God' - Hindu scriptures bear a testimony to that. However, the fact is that no compilation can ever encompass the God; no thought, no literature, no scripture in the world is capable of containing the God. All sages and *Itihaasaas* (Histories) have only ascribed The God as uncontainable - Infinite and Still Beyond. One fundamental in the Upanishads expresses - **'The Invisible is the Whole, the Visible is the Whole. From the Whole, the visible universe has come out. The Whole remains ever itself even though the Infinite universe has come out of it.'**

Let us try looking into the constituents forming our universe, what we are made up of and The God. Earth - Water - Fire - Air - Sky: are the five basic elements that constitute the universe. Do not consider earth as our planet alone, consider it as the material earth, as principle *Tatva*', as one constituent of the universe. Similarly consider water as *Dravya*, Fire as the energy (*Teja*), Air as the medium for any transmigration and Sky as the medium in which the entire universe floats (exists). In our world, man is made-up of these five basic elements. Also, man is totally under control of these five basic elements but God reincarnates keeping these five basic elements in His control.

The lord of one universe is not called God. Universe is merely a child. In these five basic elements infinite number of universes, keep on taking birth and keep on dying. These five elements are in fact very big and the universe is very small. The lord of

these five basic elements and the very cause of the cause of their very birth, 'The Maya', is also defined as one part of 'The God'. God's each cell constitutes many universes.

Hindu Scriptures also define 'The God' in a unique manner. God is the sum total of all that is 'IS' (known) and all that is 'IS NOT' (unknown); God is all that is discovered and all that is not discovered as yet; God is all that has manifested and all that is still un-manifested; God is all that is 'In You' and all that can be 'The You'. Manifestation is a continuous process, at no point it can stop. Manifestation and evolution are perennial; in your case, they have to be conscious. The 'Is' in you is known...???? ...OK ...supposed to be known and then 'Can be The You' is to be discovered. The sum total of these two is God. That is the journey - That is your Truth - There is not any other truth for you and there cannot be any other truth for you - Only your God is your truth ...and All Individual Truths are the same - the same one - One God. God is so personally yours; you are unique, your being is unique having its own track flavour, its own charisma and its own intent and thus **God is so unique for you.**

One important and surprising outcome of Hindu Ad'dhyaatm to the zealous student is that one who pursues its study with absence of dispassion is not able to lay much stress on root principles; such student cares more about dealing relations. He brings in his own doctrines, his own concepts and his own ideas while studying life. Such a student is of 'should be' kind: Body should be like this and not like this, we should live like this and not like this, mind should be like this and not like this. This 'should be' is a repression on man's existential truth, it takes him away from truth - this repression creates aggression in him. Existence is tension free - but such man is full of tension. It is not question of western thought or eastern thought; western as per Hindu Ad'dhyaatm is whence the sun (the source of light ...knowledge) is setting and eastern is whence the source of light is rising. The student is further revealed with the eternal truth that one who studies the Ad'dhyaatm with dispassion, with intent of leaving aside the pleasures of sense organs, receives the basics of knowledge in one kind and one who studies the same Ad'dhyaatm keeping the 'should be' in his prime nature receives the basics of knowledge in other kind. To a Christian, to a Mohammedan and to an *Aarya' Samaaji* God is not the existence He is the root cause of existence - God has created the universe - God and Universe are two - God is the creator. For this reason God for these people is formless - God cannot have any definite form. In contrast to this, to a Hindu, God Himself has manifested as universe - God alone is the creation and the creator. Whatever is the manifested and un-manifested universe is God alone. **So, the life norms of one passionate in intent are absolutely divergent as compared to the life norms of**

one who is dispassionate in intent - though both are atheists both are God fearing and both are God loving.

God indeed is man's very personal asset. Either God is available to man personally or He is not available to him at all. **God cannot not be achieved collectively;** God is not an object that can be obtained by any kind of teamwork or by any of super management styles. God is a subject of internal experience. Collective evolution is mechanical; it is gross oriented and totally anti-God-wards. The knowledge of God comes only to the fittest; the secrecy of this truth is not guarded; it is said not to be born out of human mind or intellect. This has the secret potency to guard itself against all undeserving student. Even when heard, it is not understood; even when understood, the right import is not obtained - for this to happen the student needs an inordinate inner purity and consequent intellectual sharpness. The steadiness of your mind and the acuteness of your intellect are not accidental happenings but are a product of continued and conscious living the life divine. Personally, you are serious to know God - this intent alone will furnish you with all necessary favour.

You are a wholesomely learned professional, still the God is unknown to you in your modern norms; your living itself has been stamped away from God in almost determined manner. This dichotomy has taken you away from God. **God has been changed from subject of internal search to the object of the far-off world.** Know that your distancing from God has been done with utmost cunning. God's character of being, personally yours, has been polluted by your custodians in a planned manner. Mark these words carefully ...if you cannot feel about your God in a personal manner ...something has gone utterly wrong with your surroundings. Of course, you also form a part of surrounding for someone else. Important noting to be made here is that something has gone wrong with your surrounding - meaning that there was a time when this something wrong was not there - it has happened now.

Man has travelled the journey from groin - to guts - to heart - to throat and finally to brain now. When man thought from 'groin', his God lived somewhere else; his God was in his guts. That time very few persons believed this - general life was to live by the groin. These very few people were truly daring; they dared to think that God lived not in groin but somewhere else and this somewhere else was man's guts. Slowly ...very slowly ...may be in thousands of years man started living by his guts. These God-ward men won the battle against human inertia - these daring men were the conquerors of their Truth - but then, in turn, man learnt that God was a far off

entity. When man lived by his 'guts,' his God existed in his heart, now groin was not important and living by groin was nomad life. Now 'guts' was the central point of human force. Man lived by the guts - but the God lived somewhere else; now God lived at a distant place ...in the man's heart. Thousands of years later, through inordinate efforts of these few daring people, when man started living through his heart, when living by guts was barbaric way of living, man's God moved to yet a newer place - his Throat. Throat was the place for his God now. Continuity does not know ending; due to unending efforts of men who dared that throat was not the living place of the God, throat was merely man's centre of living the **God lived in at a distant place in man's brain**. Today you live through your brain, your God should live somewhere away from your brain...deciphering this, calls for your acumen...

Various people still live through various parts of their body; their minds dwell with them; their God dwells somewhere at a higher strata. The God always exists at the horizon - You see Him at a distance only - You do not reach Him; and God is always tried to be reached by those few who are daring. In general, people do not believe in these few God-ward people. Still every thousands of years, the centre of human force energy gets relocated as per the belief of these few daring *Pathiks*. **These pathiks always think ahead, they always believe in progress, they are always in experimentation, they know that their present is not absolute, it is only oriented and it needs to be taken to its next logical stable zone.** Reasoning and daring are always common factors in lives of these pathiks; by their daring they reach the next logical place where the God is - a step ahead. This journey has to be logical; the rule is one-step at a time. Only the student always knows that the God exists in growth and in travelling towards Him consciously.

Strictly because of the continuing daring of those ordained people for thousands of years, today the God exists in man's mind - in brain - in logic, in reasoning, in understanding, in contemplating, in comprehending, in enjoying, in believing and in knowing and in experiencing. The centre of percussion for different men may be at different places but the truth has the similar trait - God is revealed to the daring in his personal flavour alone. God could be a person, a principle, a noun or even a verb. It may be a matter of philosophical discourse or a matter of psychological groping - but God sure is a definition of one's end and beyond. **Modern thought declares that God, apart from being one's end and beyond, is also considered his present.** The Hindu knew this from the ancient times - The God is not to be seen in the past or in the future, the past is a gone era and the future is not awaited yet. The Hindu knew that God is to be seen in the present alone. He also knew that his passage to God was through his soul's emancipation. The ancient Hindu believed that his resurrection was possible through his liberation alone. In India, we do not know when we lived by the groin or by the guts - there are no records pertaining to such times - we have never been a barbaric society, we have never been savages.

Earliest Hindu has always lived by Heart and Throat and Brain. **Heart has always been the seat of love; throat has been the seat of prayer and Brain has always been the seat of Intelligence. Meditation has always been the tool for achieving the balanced state.** Yes, of course, we the professionals need to acknowledge that the rulers of man's psyche and mind did the devilish trick and God became distant to The Hindu - we owe our answer to this cunning. Whatever we know of India, when we hear about different clans and different tribes - the context is different cultures, different music, different harmonies, different languages, different weapons, and different living norms. It is never different types of savagery or different types of barbarism. It is always love exhibited in different manners. God always existed with these clans and tribes and it was always the same God - even names were same - Shiva, Brahma, Vishnu, Mahesh, *Rudra* and various re-incarnations of Vishnu - Raama, Krishna and so on...

Though it shows a point in Indian glory, there is also an adjoining aspect to it, which is in different taste -

India was always a populous country, it was endowed with healthy climate and fertile lands; there always had been wealth, prosperity and culture. Civilisation had developed here in the years of yore. Science and technology - art and music - matter and non matter - spirituality and occult - religion and Dharma always flourished here in their utmost evolving stages. This country was conjoined with sacred golden thread of Dharma and One God. Now it appears almost evident and it appears most natural to happen with all such continuations: **The Hindu who compiled such perennially truthful tenets tens of thousands years in the past that are relevant even today, witnessed the mega scale convulsion of mind. The highly intellectual Hindu even went through over-ripening of minds and intellect, of cultures and civilisations, of kingships and citizenships, of living and life. It was a near catastrophic down slide of psyche.** Look at the irony - on one side the modern student of Hinduism is blessed with unparalleled wealth of spiritual knowledge and on other side he is faced with unfathomable cunning of intellectual corruption at all micro-levels of living. Challenge is immensely scuffling to the student. However, now The God exists very near to him - never in the entire past of the human civilisation, God has been so near.

The modern student of Hindu Ad'dhyaatm recognizes the startling brightness of his fortune that now he is very near to where the God lives - all physiological places of the body where God could have lived have been travelled - now God is just round the corner - in brain. Now God is in realms of his own brain and in its neighbourhood - in Cosmos - in Nirvana. These studentships are well laid down. That is the Indian forte. The student of Hindu Ad'dhyaatm is buoyant and jubilant - he understands that God is palpable all around him; God is in his very proximity. The modern

executive wants to meet God from all the gates. **The modern professional is knowledgeable enough and is sufficiently experienced to know and experience God within himself and ...from realms adjoining his mind. He wants to enter the temple of God from many gates. He wants to enjoy the bliss from many doors.**

As per Hindu Ad'dhyaatm, God is 'The All Strong Doer'. God exists for all physical and metaphysical creation to be born and to live; live in a sustained manner; live in an evolutionary manner; live in a developing manner. God does not merely exist for soft understanding, for song and poetry or for humanistic dictates. God is the sole creator and sole cause behind all that exists. **God affects you in totality: You are an active part of His entirety; you are the important link representing the present; you are here because of the past and future will only be your extension.** Your connection with the universe is universal; God forms the root causeless cause of your existence and yet He is unavailable to you. God is not reachable by you, only way to obtain Him is to wish for Him. Remember, in this world only thing that distances you from your God is 'The Untruth' and untruth is certainly an embodiment of the Impure - your own impurity.

Entire creation is grouped into three major classifications: Maya - Jiva - Brahma. Whatever exists in the universe is either *Maya* or *Jiva* or *Brahma* - there is no existence other than these three; there is no existence out of these three.

Brahma is the 'One Supreme Reality', 'God', '*Bhagwaan*' or whatever we may call it. '*Jiva*' is we - The living and all the living beings - all who have even an iota of consciousness. And '*Maya*' is all the non living matter in the existence. *Jiva* is a part of the God and *Maya* is the *Shakti* of God.

Both *Maya* and *Jiva* have emerged from God alone. Once *Maya* was established, *Jiva* was created.

This all formation is understood to have been done by God for His own play. Apart from filling the universe with innumerable *Maya* forms and *Jiva* forms God created innumerable *Bhaavaas* and powers thereof. God created a number of *Devaas* to make the life of *Jivas* purposeful and having meaningful direction. *Devaas* are bodiless living qualitative powers having life spans, powers, relations, futures, by products, ill-doings and limitations. Hindu Ad'dhyaatm details the birth, growth and life of these *Devaas* in a fully blown up manner. These *Devaas* are qualitative supreme beings each one supremely governing one aspect of life dictating energy.

Man must live a life of conduct and restraint in order to obtain those powers, which are according to his natural and inherent qualities. This makes his ordainment possible and thence man can become a Deva. Man also must

reach his actualisation in order to seek the God within him. In this way the man can become a messenger of God.

For man these *Devaas* form a larger family of God alone. Some of these *Devaas* are gods and some of these *Devaas* are Gods. **One of these *Devaas* is The God - The *Mahaa Deva*.** Hindu Ad'dhyaatm designates elaborate life descriptions of all these *Devaas*, of all these Gods and of The God - of *Mahaa Deva*. The *Mahaa Deva* is also named *Shiva* or *Lord Shiva* or God *Shiva* or *Bhagwaan Shiva* or Bhagwaan the first, the Supreme - **The Supreme Reality.**

A. Basic characteristics of God

God has been always amongst us. God is the sole creator of all that exists and the sole cause behind all that is living. Man does not know when the first compilation was made on *Ad'dhyaatm*, Living, and Life; man cannot know about it. The study might have evolved out of sincere minds, pure hearts. Man does not have any means to authenticate the birth period or even the procedure of such compilations. However, the study material available in Hindu Ad'dhyaatm certifies that when studying 'The Living', entire living organism of the universe had been considered and when studying 'The Life', life of the entire living organism had been taken into account. The dictates hold true even to this date and to the modern logical mind, these appear to be eternally true in their content. This study divulged to its own self, many characteristics, which influenced existence and which characterised The God. God is our inseparable part; rather our existence is solely because of Him. He alone is instrumental for all activities in our life. He alone is the cause behind the entire visible and hidden panorama in the universe. Now this entity 'The God' being so deeply infused into us and yet being so unknowable to us, became a literary challenge to the world of yore. Hindu Ad'dhyaatm, in-turn pondered over the subject and found out certain unique characteristics attributable to God alone. These studies also found that the discovered characteristics do not at all, come in the purview of the man. **These are termed basic characteristics of God -**

A.1 Eternal Absence of Five Change Phenomena -

I. ***Janam*** (Birth) - being born, starting into life, and coming into gross existence. God is *Ajanma* - He is unborn, He is always available. He is free of this change effect. The process of birth is eternally absent in Him

II. ***Vrid'dhi*** (Growth) - getting aged, reaching to maturity, becoming adult.

He is always grown up. He is free from this change effect. The process of growth is absent in Him.

III. Parinaam (Result) - finding ordainment, reaching destiny, fruiting to cause. He is always at the result. He is free from this change effect. The process of result is not applicable to Him - it is absent in Him

IV. Kshaya (Decay) - getting worsened, getting lessened, falling down from state of excellence, losing perfection, degradation. He is ever perfect. He is free from this change effect. The process of decay is not applicable to Him - it is absent in Him

V. Naash (End) - death, finishing off, getting over, passing away. He does not have this attribute. His form does not end. This is not applicable to Him. He is free from this change effect. The process of ending is not applicable to Him - it is absent in Him

God has been discovered to be free of above five natural phenomena to which all living beings are compulsorily subjected. These five phenomena form an evident chain in lives of all living beings. The God is beyond these. Indeed the student must be able to appreciate the existence of those minds, which deciphered above simple yet astounding truth when categorizing the God. You need to make your own understanding into these compulsive and unique characteristics of God.

A.2 Six Powers Solely Controlled by God -

I. Janam (Birth) - The coming into life, starting bodily existence. God alone controls this all important aspect of a life. When your birth has to happen is in control of God.

II. Maran (Death) - Passing away, dying off, leaving this bodily life. God alone controls this all important aspect of life. Your death is destined and it is in hands of God - in His control.

III. Laabh (Profit) - Profit can be envisaged by you, can be planned by you, can be aspired by you, can be calculated by you but it cannot be taken by you. Your profiting due to any of your action is not in your hands but is controlled by God.

IV. Haani (Loss) - Same as profit is not in your hands even loss is not in your control. The resultant profit or loss is in control of God.

V. **Yash** (Fame) - You are free to do your action, you are free to plan your action, you are free to decide, you are free to make the choice but you do not have any control on the resultant fame from these. Whether you will receive Fame for your actions is not in your hands - it is in control of God.

VI. **Apyash** (Defamation) - Just as fame is out of your control, the defamation is also not in your control. God alone controls it.

For the student these tenets may sound confusing initially; for some these may be a bit disturbing too ...not fully acceptable ...not easily adjustable. It was easy to understand and accept the absence of five change phenomena in God. It was God's privilege and it did not really matter to the student. The decent, courteous, docile, and receptive student was not really bothered by what divine characteristics were enjoyed by God, 'let God be privileged to be free from change phenomena undergone by the living beings'. However, going through this list of six power controls absolutely in hands of God is somewhat objectionable ...at least not so readily agreeable. For the sake of reasoning, Birth and Death could be understood to be in control of God; we could agree that we have little control on these two. But it is quite nerving to digest that benefits and losses due our endeavours and losses inflicted on us are in His control; further our becoming famous because of our intelligence, hard work, sincerity and achievements and defamation subjected upon us is in His sole control. It does not sound justified, it appears some kind of a paralogic; humanity's basis must not be so. If it is so it calls for study, there must be a clue to it - it must not be so. How could our intellectual Gurus with such pure minds and such adorable characters lay down these un-becoming dictates? Was their knowledge merely intuitive? Should their extrapolations be termed dated? Do these set of tenets belong to the periods of the gone era?Ad'dhyaatm appreciates such questioning minds. Ad'dhyaatm receives such minds and the linked souls with love and respect ...the chapters of studies must go on

On a little study we come across number of examples wherein we find that profit or loss or fame or defamation that one obtains have no direct relation with the effort put in by him. The earning out of your work is not in any proportion to your work input. There appears no understandable equation binding these irregularities for any individual being. When you work for profits - your accrued profits are always either more or less than your plans and you even get losses for which you had never planned; same is the case with your becoming famous or infamous. First step for the student is to register this fact, then to understand what he has registered and then to believe his understanding. Hindu Ad'dhyaatm furnishes detailed study into this irony for the student to travel across this intriguing fact of life. The study of **Karm Rahasya** is recommended to the zealous student. This is appropriately covered in the chapter '**Interspersed Pearls**'. The student will surely be relieved of all his doubts and start on his onwards journey with renewed trust and energy. Many times life puts the psychological traverse on such cross roads - Ad'dhyaatm furnishes the answers - Guru supplies the answers.

A.3 Five Worldly Acts Solely Performed by God -

I. *Srishti* (Creation) - Man cannot do any creation. Man is not entitled to do so. This work is not entrusted upon him. God takes care of this all by Himself. Man can only do the *Purushaarth*; the resultant creation is not his purview. This also means man must not plan to engage in ownership of creation and all allied acts; these are barred as per dictates. Engaging in acts leading to ownership of creation is being anti God and need condemnation. Leave Creation to God - man can only mis-do it; he can only ill-do it; man can only make mistakes and create a un-natural being; creating worthy entities is known to God alone. Creation is not a play to be taken up by half cooked knowledge and man is never fully knowledgeable. In knowledge man is only somewhat; he is partial, he is incomplete, he is prejudiced, he is merely aspiring, enthusiastic, bubbling, ecstatic, conniving, mischievous; he is always under influence of ulterior motives, hastening in approach and incapable of undoing. Creation is not science - it is responsibility; God carries this responsibility on His own. Even the reached ones do not have any powers to this accord.

II. *Paalan* (*Sthiti* / Sustenance / Maintenance / Preservation) - Maintenance of what has been born is also taken care by God. One who has given Birth takes care of sustenance also. Man cannot do any maintenance; he is not entitled to do so; this work is not entrusted upon him. This also means man must not think that he can maintain anything or any being - man must concentrate only in doing his work of executing the studied and carrying out further study. *Purushaarth* is in his purview not the result.

III. *Sanghaar* (Destruction / Finishing / Ending / Killing) - How can a man finish any one born and maintained? God does this work all by Himself. Man cannot do it, man cannot finish any life. This also means man must not engage in act of finishing life; such act is anti-dictate. Finishing or killing is not to be taken up by man; man cannot create, man does not know the other being, man's knowledge of total being is limited, he cannot do the killing - he will always do the incomplete job and the act of incompleteness is always sinful.

IV. *Tirobhaav* (Veiling / Carrying Across) - This one is a very Hindu term. Man needs to be carried across. How the man is to sail through? Who can do it? If the man has understood that the continuation of journey is in getting to The Across, is in transcending the present, is in surpassing the ongoing stage and this is to be done again and again - always elevating one's own self to a higher level, to a higher degree, to a higher state. This is the act of God alone. No man can do it. No man must attempt it. This is not to be tried by man - man must not fool himself and other men by attempting so; *Tirobhaav*, *Praan ka Utkraman* (the sailing through of life), can be carried across by God alone.

V. Anugraha' (Gracing / Loving / Caring) - Man is not capable of loving or caring. Man himself is in need of Love and Caring; man himself keeps on making himself worthy of these benedictions. A beggar of any commodity cannot be a giver of the same. Man must not think and feel that he can give love or caring to any other being; he must just do his job; he must do this work on behalf of God, as a messenger of God, then alone love will be carried. Anugraha' is getting off from the world, getting rid of the worldly life - God alone can bestow it.

These five worldly acts of God are seen in the five Bhootas (basic elements) of the world: Srishti in Erath, Sthiti in Water, Sanghaar in Fire, Tirobhaav in Air and Anugraha' in Sky. Also the Supreme God (The One God) has sanctioned four of these responsibilities to his counterparts - Srishti by Brahma, Paalan by Vishnu, Sanghaar by Rudra' and Tirobhaav by Maheshwar. The act of Anugraha' is carried out by The Supreme God himself - by Shiva himself.

B. Know your God

One aspect of being Ad'dhyaatmic is making your contribution into the works of God. All religions profess that God has created this world and if we are to be religious, we should contribute to this cause - Kindness, Charity and Love for beings are thus propounded as the top most morals to be practiced by man. However, Hindu Ad'dhyaatm endorses that man cannot be of any contribution or of any assistance whatsoever in the works of Creation, Maintenance, Destruction, Carrying into the World of Across or Caring and Loving to any of the Living Being. All existence undergoes these five stages solely under control of The God - we are neither qualified nor capable nor entrusted with any power to do any work in these regards. This defined characteristic of God when properly understood by the student of Hindu Ad'dhyaatm makes him truly envisage his role and his adornment during his pilgrimage - **This knowledge bestows both Bhoga' and Moksha' on the student - What else could be your requirement from life?** To enjoy any work or any commodity you must have the capability; how are you to have the capability? And, being on enjoyment track, how are you to reach your liberation? The answer to ideal human effort lies in answers to these questions, which is the real outcome of this voyage.

God may be a noun or a verb or an adjective; He may be defined in any other way –

- i. The Bliss
- ii. The Ultimate Happiness

- iii. The Creator
- iv. The Process
- v. The Supreme Being
- vi. The Supreme Principle
- vii. The Sublime Energy
- viii. The Divinity behind all known and unknown Universe
- ix.and so on

The listing of God's innumerable forms is not of any importance to the student. These long lists only make God a complicated personality. Lists of names and forms only create more images in student's psyche and since the names, communicate many a times different and sometimes even divergent understanding, the God's real personality becomes more complicated. The student is left disturbed by the simple fact that God, even by His name, has made His self more un-understandable.

The literature on God is immense however, the real importance lies in deciphering how God influences man's life. As per Hindu Ad'dhyaatm, God lives in man's heart, and whenever man seeks for Him with total sincerity, He comes out becoming available to the seeker. You have to be just sincere in your beseeching Him; your wish has to be total; your yearning has to be sincere and ardent. Since different seekers have different interests and different tastes, they seek God from various instruments of their adeptness. **When God comes out from Ears He is 'The Veda'. When God comes out from Eyes - He is Saakaar God (God in Form), When God comes out of Intelligence - He is Knowledge. When God comes out in Feelings - He is Bhakti. When God comes out as Health - He is Yoga. When God come out in Action - He is Dharma. These all are forms of God.**

Of all the living beings in this world, man is indeed most supreme. And man created The God; and he created the God superior to his own self; superior not in any measurable little ratios but in an infinite times superiority. The prime driver behind such realisation had been that 'The One' which the man could have been himself. This realisation was not in man's dreams, not in his aspirations, not in his calculations, not in his subjective potentiality but in his actualisation - The God, to man's such a drive emerged to be 'The One' - The Supreme Reality.

In Hindu Ad'dhyaatm the greatness 'infused into Gods' or 'reflected by Gods' is woven very closely intermingled with man's life. It could not have been otherwise. How could the lives of Gods be not-in-line with the lives lived by men? The student needs to understand this - you should respect this aspect of Hindu Ad'dhyaatm. Hindu Gods have lived very normal human lives - being born, a full-fledged parentage ...a line-age ...a childhood ...a life of studentship ...a married life ...a purposeful life ...life of a disciple ...of a fighter ...of a comrade ...of teacher and of a true national. Hindu Gods have not lost any battle - Hindu Gods have not been defeated by any demon or devil - They have depicted lives of acute sanctity. They have played the war of life as a game against *Adharma* in an upfront manner. They have been victorious in wars, which occurred in their lives both at material level and

at non-material levels. Hindu Gods have always depicted Dharma in its fullest revelation. Yet when lives of Gods are dealt, the constraints of human lives and the dealing of Gods is seen in instrumental manner, depicting highest values and morals that mankind must follow in all events of life.

Shiva is *Mahaa Deva* - He is the original Supreme reality. Let us take a few examples from *Mahaa Deva's* life.

B.1 Witnessing Beauty is having Glimpses of Truth - Witnessing Truth is witnessing Stark Beauty. Hindu Ad'dhyaatm takes you into the Beyond - it dares so - and it dares so ...so simply, so convincingly, so comfortably so easily and even so adorably...

Bhagwaan Shiva's wife 'Sati' is depicted to be in consistent difference of opinion with her spouse God Shiva; she is reflected to be in difference of **stance** with her own Lord - God Shiva...

When God Shiva visits a saint (Kumbajh) to listen to Bhaagwat Kathaa, Shiva bows to him in reverence and the saint in turn welcomes the Lord and sings praises in His glory customary in those times - Sati thinks, 'What is this saint to whom God has come to take knowledge from, who is himself singing praises of the Lord? God understands her stance, He keeps mum. Sati does not listen the Kathaa. She does not have any intent, God understands her stance and He keeps mum. During their return, they see Lord Raama in agony at loss of His wife Sita; Sita had been taken away by Raavana and God Shiva stops to watch the Leela of Lord Raama. Again Sati asks, 'How come the Lord Himself, just at loss of his wife, the knower of all, is himself, in such inconsolable stage - Is He really The Lord? Shiva only smiles but Sati wants to test The Lord. She goes to jungle where Raama is searching in desperation for Sita - Sati goes in form of Sita herself. However Raama recognizes her, bows to her and asks where God Shiva is? Sati comes back to Shiva and on being asked she apologizes but God Shiva knows that she visited Raama to test His credentials and even visited him in form of Sita - 'Their relation cannot continue any further' - Sita is like mother to Him. Shiva goes into samaadhi. Many years pass - Sati knows her mistake - She cannot do anything about it. After many years of this stance, Shiva re-starts discourses with Sati and once again, during one such exchange, Sati sees some travelers in the sky and asks Shiva about them. Shiva asks her not to bother about them and concentrate on the discourse, but how Sati was to listen? She inquires again and is told that her father Daksh has arranged for a Yagna. Shiva is not invited. Sati wants to visit her father. Shiva advises her not to go to any place where she has not been invited. Sati does not agree. Shiva arranges for her departure with grace and honor. Sati reaches her father's palace, confronts the disgrace and disrespect for her Lord- she notes how God had asked

*her not to come here and in agony / revenge / oath / Sankalpa / Leela / sacrifices
her that body in Yagna fire*

.....this is only one instance cited in broken words

Isn't it an irony that goes at length to impinge some subtle reality into man?

It is not important trying to decipher the **stance** expressed here - it is a mere play of Gods. There are innumerable *Bhaagwat Kathaa Vaachaks* (Orators of The Hindu Ad'dhyaatm, Singers of God's Glory), *Saadhus*, *Sannyasins* and their lot who keep on deliberating on such innumerable aspects from lives of Hindu Gods. The important extract to be enjoyed by the student is some ultimate truth, which 'The Hindu Ad'dhyaatm' dares to convey on so many platforms. It is not talking of any rituals. It is not emphasizing any compulsions. There is no must. The Life of God (as a family) depicts simple living norms of those times which are still prevalent in India and the God's simple mannerism of handling these situations.

Goddess, here represents one who is always clear about all phenomenon so 'She' does not need to **know** any more. She is full of **intelligence** and thus full of intelligent comparisons in all aspects. Goddess, as depicted here, is never a devoted listener. Goddess, in these passages, cannot respect the other Learned. Goddess, here-along believes in examining, taking tests, exams and is a non-believer of even God's words. Goddess, here-along is virtuous and highly passionate about her definition of the right.

Please understand - Some elemental truths that have been spelt for the student to grasp - know that truth lies hidden in gaps and gasps.

God Shiva knows all - and knows how to behave.

God here-along is inflicted with helplessness - He has simple methods of reacting.

God, here-along does His part of the work (Communication and Action) without a second thought.

God, here-along is ready to meet the consequences of His wife's actions without remorse.

Lord Shiva (inclusive of His better Half) - The Creator of the Creators etc. - is expressed / has willingly reflected such a life of the being.

The being should not look for anything out of such truths; aspiring anything of beyond from these facts is being utterly foolish. You must note from above mentioned realities - Your better half (at any given moment) can have only difference of opinion to that of yours. This totally opposing attitude is the only reality of your bond with her (despite your gender - such difference of qualitative existence between your *Purush* and Your *Avyakta*). 'This ought to be'; this is a compulsory must, since 'She' is merely your other half. That is the real definition of life; life cannot be otherwise; it cannot be a straight line process; life's reality cannot be factually writeable or sternly dictate-able; life is that is fluidic and un-understandable. Life has to be poetic and mystic. Your Purush must adapt the life style followed by God Shiva if you wish to live a life duly enriched by Hindu Ad'dhyaatm.

Isn't it an irony that goes at length to impinge some subtle reality into man?

Also, in total contrast to deliverances by the highly acclaimed and the reached personas in field of religion, the dictates in Hindu Scriptures have not been given in parables. Hindu Ad'dhyaatm is a direct dialogue; direct between Gods, direct between gods, direct between God and god and direct between God or god and *Jiva*. Only the dialogue between *Jiva* and *Jiva* is in parables. **Hindu Ad'dhyaatm does not mean merely getting glimpses of the beauty, it is not only witnessing stark beauty. It is being amidst the Beauty. It is not merely being beautiful, it is being 'The Beauty'.** If Goddess has harnessed a difference of opinion 'She' shows it, 'She' has reflected it in utmost direct telling. The content of these scriptures must not only be read, heard, understood, deciphered, consumed and enjoyed by the earnest student - it should be lived.

Goddess Uma and then Paarvati in her next birth, spouse of God Shiva, represents His Shakti (Energy). Goddess also represents His-Better-Half-Roop (*Ardha'-Nareshwari*), His completing factor (His Half). Goddess also represents Avyakta' (*Prakriti*, Nature, *Pradhaan*, Main, *Maya* etc.) of God.

One widely accepted understanding as per Hindu Ad'dhyaatm is - **'All the Hindu Ad'dhyaatm is merely the dialogue between The Lord Shiva and His Shakti Paarvati'.**

**B.2 Objective Dreaming is Devolving - These dreams are unreal.
Subjective Dreaming is Evolving - These dreams are real.**

Gods form a large family. Since their lineage continues birth after birth, sometimes it becomes a bit complex for human understanding.

Goddess Kali, Sati in her earlier birth is now born as Uma, daughter of the king of mountains The Himalaya and his spouse Mena. She grows up to be Paarvati - The Goddess.

When she is eight years old, Lord Shiva felt the bliss in his heart and proceeded to Gangotri with a few select followers to perform serious austerities in order to concentrate His mind.

Himalaya was well informed about the eternal affair of the Lord and Paarvati. He approached The Lord, 'my daughter is desirous of serving You and thus I have brought her'.

God looked at the beautiful little lady and remembering His attributes of being beyond the three Gunaas, of being non-perishable and being of Supreme Elemental Form, closed his eyes and continued His penance.

Himalaya re-requested and asked for being granted the permission to come to the place of tapasya with his daughter every day.

Lord said, 'you can come daily but you must leave your daughter at home only'. On being asked the reason of such decision Lord replied, 'O! King of mountains, this princess of yours is very beautiful and endowed with all divine qualities, for this reason you should not bring her near to me, thus I stop you again and again. The learned in Vedas have termed the woman as Maya Roopi. A young maiden, in particular has been said to be the one who hinders the austerities of the yogi. I am a yogi and always remain away from Maya; I have no purpose with young girl. You are the support for the tapasvies so you must not utter so because you are reached in Vedic Dharma, you are great in knowledge and are yourself learned. Companionship of woman renders a yogi helpless and soon he loses in concentration of his mind.'

Himalaya was dumbfounded on hearing this.

Goddess Paarvati, finding her father in this surprised state, bowed to The Lord and said, 'Revered Yogi! You being a Tapasvi, what have you said to the king of Hills? You are acknowledged in pure Gyaan even then listen to the answer to your words from me. 'God, you perform such great austerities being ordained with the power of Tapah, because of this Shakti only you have thought to start this meditation. The energy because of which all actions are done must be known as Prakriti (Nature) alone. From this nature alone existence is created and sustained and finished. God! Who you are? And what is subtle nature? Please think over this. Without Prakriti, how can you be The Maheshwar? You, who are always a subject of Lordship and

Worship, are so because of Prakriti alone. Please keep this in mind and say what you have to.'

Shiva said, 'I annihilate Prakriti by Supreme Austerity and get established in Prakriti-rahit form (absence of nature). So, the yogi must never accumulate products of nature. He should stay away from worldly maneuvers and must ever remain intent-less'.

On this, The Goddess counter argued, 'O! Ever Loving God, what you said, is that sound not Prakriti? Then why you are not away from it? Keeping all this in mind, only that should be uttered what is truth as per Tatva' Gyaan. Since all this is bound with Prakriti, you should neither say anything nor should you do anything - because saying or doing all these actions are Prakriti only. Whatever you hear, whatever you consume, whatever you see or whatever you do that all is the work of Prakriti only. Why get into wrong discussions? God! If you are beyond Prakriti, why you are doing this tapasya at this mountain? God you are consumed by Prakriti. Thus you do not know your real form. If you knew your real form, you would not be performing this tapasya. God! What is the need to me to enter into this debate with you? On having visible proof the learned do not admit to invisible proof. Whatever is the subject of senses up to intelligence must be believed to be belonging to Prakriti only. O! God, what is the need to say again and again, please listen to my in-depth words - **You are Purush, I am Prakriti. This is The Truth - there is no doubt in it. Because of me alone, you have been understood as the one attributed and the one in form.** Otherwise, you cannot do anything. Even being in total lordship of senses, being under influence of Prakriti, you perform various Leelaas. Then how you are formless and how you are away from me? And God! If you are away from Prakriti and if Your this statement is true, then you should not be afraid of my vicinity.'

Lord Shiva replied, 'O! The one who speaks so fine, if you say these things in line with 'Saankhya' Mat' then you can serve me every day. But do it as per the Shaastraas.'

.....For many years Paarvati kept on serving the Lord and Lord continued his tapasya ----- 'When Kali will herself start meditation and whence essence of her pride (of last birth and Gyaan) will vanish - I will marry her' ----- Thinking thus Shiva became free of any other thoughts and went into deep meditation

.Asur Taarkasur had become a big nuisance on the earth against all Dharmahe was to be killed only by Shiva's son through Paarvatifor this purpose Indra appointed Kama Deva to entice Shiva Lord Shiva on slightest disturbance in his penance got so agitated that he incinerated Kama Deva by one single look ...all Devaas got involved into this and felt helpless to sort the pressing matter outhowever each one did his littleEven Goddess Paarvati got so surprised by all this Shiva blessed Kama Deva with a body-less life up to a certain period

...and He left for deeper, more rigorous penance ...Paarvati too started tapasya. After many years of her continued tapasya, her parents asked her to return to home However Paarvati asked her parents to return and continued her tapasya with more fervency, much more severity.....and so on

The student must have the required sense of introvertedness, required amount of moral courage, intellectual conviction, mental heroism, psychological guts and spiritual nerve enabling him to study these chapters with meaning

Remember these historical facts are the incidents from the life of God Shiva The Supreme Reality ...'One' who created the Creator *Brahma*, who is the creator of entire manifested universe ...'One' who created the eternal sustainer God *Vishnu*, who maintains the entire universal phenomena and entire existence ...'One' who is the originator of *Rudra*, the ultimate destroyer and of *Mahesh*, the one who holds the sole responsibility of 'Tirobhaav'. Know that Lord Shiva lived before even nothing did not exist ...Srishti was born much later ...and *Shaktiyaan* evolved much after that ...and in whom *Srishti* has lived over and over so many times ...These incidents are recordings of present *Kalpa*'.....

Look into the depicted power of woman ...Does it throw any light on the position of a woman in society as it should be, as it was and as it had been? ...Does it give any indication on what kind of society will afford women in the manner as depicted in these historical chapters? ...Does it inform the modern professional executive and the present student of Hindu Ad'dhyaatm how a woman is Shakti of man? ...

Look at the power of meditation. ...How effective is this tool for life? What meditation can give to a man? When meditation is to be practiced? How humanely potent is meditation in times of massive happiness, in times of wild desperation and during utter despondency? What positivity meditation brings to the aspirant? How in extreme negative situation meditation is of real help? How and why meditation bestows effects similar or parallel to escapism but in a mesmerizing positive manner? How meditation is not walking off, not getting away but going in? How it is receiving the most intimate invitation and being able to reciprocate to it in total affirmation? How meditation is receiving the benediction of your Supreme Self in meeting your Supreme Pure Form? How meditation is a *Brahmastra* to wade through difficult situations? Who must meditate? When must one meditate?

Peep into the power of conflicting truthsTruths are two sides of the same coin pointing in opposite directionsControls are repression ...visualizing is knowledge abstaining ...Prakriti is engulfing you and you are out of Prakriti ...Life is pleasure and happiness and bliss

C. Godliness is within you -

Intelligence emerges-out as your unique ordainment; unique in the sense that it is your last resort ...to be of any value to yourself in this life. Being your last resort, it holds that unique position in your being's possibility. Intelligence is the last one to appear in distinctive chronology of your being's soft anatomy. All other attributes of your being appear earlier to this one. Your organs of action appear first then your organs of sense and then your mind rides the chronology and then appears your intelligence. The objects of your sense organs form altogether a separate distinction that forms your being; your objectivity is driven by them and is defined by their presence. Your life is the outcome of collective working of all these attributes. Intelligence appears in the end; it is the ultimate controller ...it rules. Intelligence is the ruler of all other attributes; all attributes that precede it are obedient servants. In Hindu Ad'dhyaatm, intelligence is termed as your wealth; it is your own asset, your own property. It cannot be stolen away from you by deceit or by force. It is always with you anywhere and everywhere; it stands uniquely on this side of your life as the last gate ...to be surpassed ...to be crossed ...to enter into the Golden Gate of the Across...

Crossing this last gate alone places you in the realms of the 'Across'. The world of Across ought to be different ...different than this one 'The world of Gross'. Since it also is a world of human beings, the governing rules of this world cannot be different. The governing rules must be correct ...exactly righttruthful in their approach and ...true in their end result too.

In this world of Gross ...you forget - the other one has already forgottenyou do not consider - you are considered greatyou do not utter - you are utterly courageous ...you remember - you are remembered selfish ...you mention - you are

mentioned devilish ...you love - you are termed strange ...you ignore - you are acknowledged lovingyou adjust - you are superbly adorable. And, in that world of Across ...you forget - He remembers ...you remember - He is ready ...you be ready - He implores you ...You implore - He is loving ...You love - He is anxious: In your love dwells His decoration and His blessing ...Then alone your being, your working and your living shines - you become enlightened - your being becomes luminous.

Intelligence represents itself as the last resort to be crossed. ...Other organs and the mind are resorts, which also need to be crossed prior to this one. Crossing Intelligence ...implies getting across it ...in a way leaving intelligence ...getting beyond it.Now you are farther than intelligence; it is no more with you; you have transgressed the world up to intelligence ...and you have done it consciously. You always wanted it to be so, you always wished to surrender it, your entire being willed to get across and in that one moment you were there ...The world of 'That' begins for you now ...Now you are in the world of 'Across'. Now intelligence is not required; it is unnecessary; it is uncalled for; it is a mere bourdon; it is of no use; it cannot be of any purpose; it is meaningless now. ...Ad'dhyaatm taught you that knowing is merely doing away with; knowing is only a 'no' ...knowledge only obscures knowing.

You should remember that in this world intelligence is your last resort. It is placed at the pinnacle of your formatted being only for the reason that it needs to be used in every action of your living. It is a ruler - All others are its servants. It must be made to work thus; it must not be lethargic about being the ruler and it must ensure the obedience of servants. Generally, your mind tends to work of its own and your organs tend to carry on as per their inertia. You should not let this happen. Let all these attributes carry on but under strict permission from your intelligence. If you are able to adapt to this simple rule, your intelligence will also become ripe and will be fruited. Eventually as it happens with all material objects, your intelligence too, will be dropped automatically. Your getting away from your intelligence will be simple and obvious. Dropping away of your intelligence will be automatic and unconscious - But where can you drop your intelligence? All other attributes could be lost, as they turned unnecessary and sometimes unnecessarily burdensome; mostly they all got lost into intelligence, but where are you to leave your intelligence? Intelligence cannot be unnecessary or burdensome. God told soSo, please note, Intelligence is to be surrendered to your God.

As a student of Hindu Ad'dhyaatm, you will learn this art in a scientific manner. You will learn to unlearn. Learning has been enough ...it has turned almost repetitive ...it is of no real value ...it is not really paying. ...Unlearning it is filling yourself with

newer panorama and you wish to surrender it now. Your process of surrendering will be almost automatic, evolutionary, and voluntary.

You will witness the stillness now ...you will meet the silence ...the serenity...you will witness your sublime being now. ...you will encounter your divinity now. ...Now your understanding will be universal. Now forgetting does not exist, now you remember and you find Him ready. Now you find yourself ready, you discover Him to be imploring you. Now you implore Him and you come to know that He is loving. He loves you. Now you start loving Him and you find Him to be anxious to support your furtherance. Now you know that you are blessed and decorated. Now the journey goes beyond love.....

Your God is your ultimate ...Your Best'That' you have at least glimpsed. Your God is your purest ...that you are on the journey to. Your God is certainly near to you ...palpable ...very very beautiful ...charming, wondrous, innocent ...stunningly blissful ...mesmerizing ...caring ...and ...carrying you further. None from the world of Gross ever is able to encroach your this ordainment. ...The play of your God vanishing at appearance of any one and your God re-appearing at getting away of that one goes on and on and on. ...Godliness is within you now. ...You have known **'Your Supreme Reality.'**